ment of the world amongst them; and, therefore, it must needs be levelled against a Divide monarchy, or one single, solitary, supreme Deity, ruling over all. As, in like manner, when lie pursues the same argument further in Cicero, to this purpose, that though such a thing were supposed to be possible, yet it would be, notwithstanding, absolutely inconsistent with the happiness of any being, he still proceeds upon the same hypothesis of one sole and single Deity": " Sive ipse mundus Deus est, quid potest esse minus quietum, quara $f_x{}'^2{}_0{}^{90}{}^{\wedge}{}'^{tom}$* nullo puncto temporis intermisso, ver-sari circum axem cceli admirabili celeritate? sive in ipso mundo Deus inest aliquis, qui regat, qui gnbernet; qui cursus astrorum, mutationes tem-pbram, hominum commoda vitasque tueatur; nse ille est implicatus molestis negotiis et operosis." Whether you will suppose the world itself to be a God, what can be more unquiet, than without intermission perpetually to whirl round upon the axis of the Jheaven with such admirable celerity ? or whether you will imagine a, God in the world distinct from it, who does govern and dispose all things, keep up the courses of the stars, the successive changes bf the seasons, and orderly vicissitudes of things, and contemplating lands and seas, conserve the utilities and lives of men; certainly he must needs be involved in much solicitous trouble and employment.—For, as Epicurus here speaks singularly, so the trouble of this theocracy could not be thought so very great to a multitude of co-ordinate deities, when parcelled out among them, but would rather seem, to be but a sportful and delightful divertisement